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A HISTORICAL STUDY OF ETHICS AND ITS RELATIONSHIP TO MODERN BUSINESS AND GOVERNMENT

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A HISTORICAL STUDY OF ETHICS AND ITS RELATIONSHIP TO MODERN BUSINESS AND GOVERNMENT

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Ethical and moral behavior problems exist in business, government, and the military. This paper discusses some of these problem areas and proposes that the church, business, industry, and the military take corrective action. A brief historical review of ethics is presented which consists of the ethics of Confucius and Aristotle and of three codes of ethics; The Code of Hammurabi; The Book of The Dead; and The Sermon on The Mount. The purpose of this paper is to initiate further inquiry by the individual by informing him of the seriousness of the problem.

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Master of Science in Management

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A HISTORICAL STUDY OF ETHICS AND ITS RELATIONSHIP TO MODERN BUSINESS AND GOVERNMENT

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Master of Science in Management

by

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CHAPTER I

INTRODUCTION

There is a general feeling of ambivalence throughout the United States today toward ethics and standards of moral conduct. This feeling on the part of the public may be attributable to the failure to recognize and appreciate the influence that ethics plays in our daily lives.

It is the purpose of this study to illustrate various ways in which ethics are involved in the daily conduct of business, government, and the military and to present a short, informative review of some of the sources of ethics in order that a better understanding of ethics may result.

In Chapter II, some of the ethical problems which involve businessmen and the civil servant are reviewed for the purpose of initiating interest and awareness within the reader's mind.

Moral behavior problems are not restricted to the general public. Since the Armed Forces are segments of the population, many personnel with such problems filter into the military. In Chapter III, two case studies are discussed which illustrate these problems.

The emphasis of this paper from the historical viewpoint is on ethics in the pre-Christian era. The complexity of the subject of ethics has made it necessary to narrow down the study to two views; one from the oriental and one from the occidental. Therefore, the theories of Confucius and Aristotle were chosen and are discussed in Chapter IV and Chapter V, respectively. Throughout history, codes depicting the laws, customs, and moral beliefs of cultures have been written. Chapter VI discusses three of these codes; The Code of Hammurabi, The Book of the Dead, and The Sermon on the Mount. Selected articles from these three codes are quoted. Chapter VII is a brief conclusion to this paper.

Since ethical or moral values differ within groups of a society, they also differ within individuals. "Conscience," "will," "human nature," or similar words do not have the same meaning to each of us. Therefore, the reader is advised to be cautious and critical lest he misinterpret the intent of this study. No effort is being made to advance any one system of thought or religion. If this paper is informative or initiates further inquiry or interest in ethics or moral behavior, then it has served its purpose.

CHAPTER II

ETHICS IN BUSINESS AND GOVERNMENT

Cultures have borrowed from other cultures; religions with their varied beliefs, rites, and ceremonies have merged, branched off, and merged again; modern technology, transportation, and communication systems have all contributed to the various acceptable moral and ethical codes that are practiced today. This chapter will attempt to show that the every-day business and government ethics practiced today are complicated and present many problem areas.

Any solution to current problems will normally merge an ancient interpretation, which will be discussed in Chapters IV, V, and VI, with a modern modification resulting in a solution compatible with today's world. In discussing the areas where problems exist today and then reviewing some of the historical sources of ethical standards, it is believed that the reader will be more aware of the seriousness of the problem.

The social environment of the individual has changed considerably in the past fifty years. Interest in man as an individual, a humanitarian interest, has assisted him to rise from poverty, insecurity, and

social inferiority. Modern technology, mass education, governmental regulations, public ownership and control of industry, and organized labor--all have been responsible for the change in the social environment.

Large and small businesses alike have taken a leading role in promoting their "social responsibility." Pfiffner states that mass education, combined with freedom of speech and press, has assisted the democratic principle to enter the field of administration and management. He further states that the unrest of working people is but one result of the current social revolution which has resulted in the individual having a voice in his destiny.[1]

Personal attitudes of employees and customers, customs, laws, and regulations all influence the manner in which business firms conduct their operations. Public relations has become a vital part of business in order to gain favorable public response to their labor policy, their legislative desires, and their management policies.

A large firm in a small town can, and often

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[1]John M. Pfiffner, The Supervision of Personnel (Englewood Cliffs, New Jersey: Prentice-Hall, 1958) pp. 11-13.

does, exert a considerable influence over the social environment of that area. It can set the ethical standards and influence local, county, and even state governmental policy. Such firms or other organizations, such as churches and educational institutions that exert influence in a local area, have a responsibility to society. The ethical problem of the individual that is born, grows up, and lives within the local environment depends upon these enterprises. Such isolated pockets of civilization, when multiplied a thousand times over, form the national moral code of our nation. Consequently, business, big or little, has a responsibility to fulfill. The concepts to be discussed in later chapters will show that the family, the clan, and the community are also responsible for the social environment.

Recent research in the field of human relations by industry has been beneficial to the individual and to industry. The individual works best when treated with respect and consideration. Individuals desire recognition, security through union contracts and civil service laws, and participation in the affairs of the organization. The problem of business ethics arises concerning the subject "to hire-and-fire." Public opinion is changing toward the concept of a personnel

jurisprudence that will offer workers more protection against unwarranted firing. New managers may find this concept difficult at first, but everyone has a right to a job within his capabilities. Social incentives, financial incentives, and economic incentives have varying effect upon the attitude of workers.[2]

The standards expected of the business man are at times unrealistic. He is the inheritor of the Christian tradition as well as the equalitarian ethics of American democracy. He is the same man that formally worships on Sunday and spends five days a week in his office. Management is concerned about the quality of its product and quantity it can sell. The manager must make the decision whether automatic machines should replace people, whether the aged should be replaced by youth, whether it is advisable to move to a new location. He is constantly under the pressure of his conscience to be fair and to respect the dignity and integrity of others. The technical problems of costs, productivity, and competition may conflict with those of ethics. Moral issues arise when people are involved. The conscience of the decision maker is concerned in the manner that the people influence the production of

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[2] *Ibid.*, pp. 237-255.

goods. Losses through strikes and government regulations act as a counter-weight or a check on the actions on management. Without this check, the technical decisions might overpower the ethical ones.[3]

Industry has also conducted research in the field of managerial psychology. Businessmen, especially salesmen, are prone to a job versus morality conflict. Selling iceboxes to Eskimos may oppose a man's conception of what is right and his moral-social needs are unsatisfied.[4] The selection of personnel has become an ethical issue, especially in the area of testing. The tendency of pencil and paper tests to evaluate large groups of people rather than the individual may cause some perfectly competent person to be rejected.[5]

The attention of our country has focused in years on glaring examples of violation of ethical practices in the electrical industry, in labor unions, and law enforcement agencies. No one segment of industry, of local, state, or federal government has

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[3]Benjamin M. Selekman, A Moral Philosophy for Management (New York: McGraw-Hill Book Company, Inc., 1959), pp. 100-108.

[4]Harold J. Leavitt, Managerial Psychology (Chicago: The University of Chicago Press, 1958) pp. 57-58.

[5]Ibid., p. 87.

been untouched by the actions of those lacking social responsibility. The businessman has been singled out because in our industrial society, our capitalistic society, the behavior, attitude and morals of businessmen deeply influence everyone. Most Americans have unconsciously adopted, in varying degree, the pragmatic ethical standards of our business society and this has led to abandonment of ethical and religious traditions. Industry through research has been responsible for technological advances in nuclear energy and exploration of space, but if such progress is done in a corrupt environment, then we are not really civilized.

There are numerous ethical problems within the Federal Government that concern the activities of the civil service workers, military personnel, elected representatives and businessmen employed by the government.

Federal employees who subsequent to their government employment work for firms that do business with the government are in a precarious position. If the person was in a position to settle contracts, recommend loans or make decisions concerning the company and the government, his position is further aggravated. Such circumstances are inherently suspicious and it is generally agreed that in this new employment, he should

not be involved in relations in the area of his former responsibility. A problem that frequently catches the public's eye is that of public officials accepting gifts and entertainment and investing in enterprises that are affected by their decisions. If a person should become involved, there is a strong presumption that either an emotional problem or bias will be created. When a public official accepts gifts or entertainment, there is the possibility that his loyalty will slowly and often unconsciously shift toward the donor. Although some men accept gifts of any value, others have established a value limit. Other ethical problems are created when officials have an interest in private business. There is a temptation to use their office to make money, especially in such areas as insurance, contracting, and law. A U. S. senator has offered several recommendations for improvement of ethical standards in government. The disclosure of private income would act as a deterrent from improper conduct and also reassure the general public that the level of integrity is higher than generally realized. The conflict between the individual's right to privacy and the need of the public for information is of concern. However, men of honor should be willing to make this sacrifice in order to

restore men's faith in governmental life. The senator further believes that even though the Ten Commandements and the Sermon on the Mount are ethical codes of the highest quality, they are not enough. Institutional improvements such as guiding principles and codes backed by social sanctions are required and more important than these is the need for a deeper set of individual, personal moral values.[6] This recommendation is not restricted to government employees, either elected or appointed, but is also applicable to union and management officials and employees in industry.

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[6]Paul H. Douglas, Ethics in Government (Cambridge: Harvard University Press, 1953) pp. 1-103.

CHAPTER III

MILITARY MORAL BEHAVIOR PROBLEMS

The problem of moral behavior and ethics is as complex in the military as it is in business and government. In order to illustrate this, two case studies will be presented to show the effect of these problems on the military services.[7]

The setting of the first case is in North Korea during the Korean Conflict. It is mid-winter and at night time the temperature drops to 30 degrees below zero. In the daytime, it never gets above zero. It is an American prisoner of war compound. The compound is a filthy hovel. All of the Americans there were sick and many were wounded. Of all these prisoners, one of them was more grievously wounded than the others and he was so sick he couldn't take care of his elemental physical needs. The odor had become indescribable in such close quarters. There was another prisoner of war more able than the rest and one night he picked up the grievously wounded man by the heels and dragged him

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[7] Data and statistics utilized in the case studies were acquired from notes taken at the Moral Leadership Workshop held at NAS Los Alamitos on 10 June 1959.

out into the snow, where he shortly perished from over-exposure. This man came to trial in New York after the war was over and after the prisoners were repatriated. There were many witnesses to his act. When interrogated by the prosecution, a typical witness sounded like this: "Did you witness this incident?" "Yes, Sir." "How many others witnessed this incident?" "About forty." "Did you do anything about it?" "No, Sir." "Why didn't you do something about it?" "It was none of my business!"

In a moral sense, everyone of those men was as guilty for the death of that man as the one that did the dragging by the heels. Other examples of immoral behavior have come out of prisoner of war camps. Twenty-one Americans initially elected to stay behind, one out of three collaborated to some extent, one out of seven seriously, and 38% died while prisoners. What was the cause for such behavior? Was the communistic method of indoctrination that effective or is there another reason? There is no doubt that today we stand threatened by communism. It threatens us militarily and psychologically. There can be no question but that we must remain in a position to defeat our communist enemies militarily. The communists know we have the weapons and personnel to do this so they have gone to

another field of battle--that is for the minds of men.

The most potent weapon to counter the threat of communism is found in the basic principles of the Declaration of Independence, the Constitution, and the Bill of Rights. These principles include courage, honor, integrity, loyalty, and sense of responsibility. These are moral qualities everyone should possess and they are important tenets of all religious faiths.

Consequently, it can be surmised that the behavior of prisoners of war in Korea was more than the effect of communistic indoctrination. Too many Americans are ignoring the basic traditions of work, discipline, and vigilance on which our nation was founded. The discipline and moral standards implanted by the family by the Confusian and Christian beliefs must be emphasized. Americans are known for their competitive spirit. They engage in lively arguments over politics, religion, sports, and business. Whenever the United States is threatened by armed violence from abroad, the country unites in a national effort of war for victory and a just peace. There is no need for any individual to compromise his sincere political, religious, or economic convictions but there is a need to build strong moral character into all levels of the American society to preserve America as a free nation.

Moral decay is a national problem which requires the united effort of all citizens as well as the military services to combat it with success.

What has been done to turn the tide against immorality in civilian and military life? On August 17, 1955, President Eisenhower signed Executive Order No. 10631, which was a Code of Conduct for all members of the armed forces. The Code is brief but offers a positive approach to moral behavior.

THE CODE OF CONDUCT

I

I am an American fighting man. I serve in the forces which guard my country and our way of life. I am prepared to give my life in their defense.

II

I will never surrender of my own free will. If in command I will never surrender my men while they still have the means to resist.

III

If I am captured I will continue to resist by all means available. I will make every effort to escape and aid others to escape. I will accept neither parole nor special favors from the enemy.

IV

If I become a prisoner of war, I will keep faith with my fellow prisoners. I will give no information or take part in any action which might be harmful to my comrades. If I

> am senior, I will take command. If not, I will obey the lawful orders of those appointed over me and will back them up in every way.
>
> V
>
> When questioned, should I become a prisoner of war, I am bound to give only name, rank, service number and date of birth. I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause.
>
> VI
>
> I will never forget that I am an American fighting man, responsible for my actions, and dedicated to the principles which made my country free. I will trust in my God and in the United States of America.

The Code was received by the military and public with mixed emotions. In order that the full meaning of the Code be understood by every man, it became obvious that more was required than having it promulgated. The Navy issued a General Order which became the basis of a vast training program.

On Armed Forces Day of 1958, the Secretary of the Navy signed Navy General Order No. 21--Naval Leadership. This document has legal force but, above all, it is a moral document. It has as its objective the re-emphasis and revitalization of leadership in the Navy in all its aspects--inspirational, technical, and moral. It amplifies the concepts of moral leadership contained

in Navy Regulations. On 17 May 1959, the Secretary of the Navy addressed a personal letter to the Commanding Officers of all ships and stations on the subject of leadership, to which General Order 21 was attached as an enclosure. In his personal letter to the Commanding Officers, the Secretary of the Navy expressed concern over the increasing disciplinary problems in the Naval Establishment and the human and financial losses, in terms of wasted manpower, that they entail at a time when personnel shortages make more important than ever the improved utilization of manpower. He also expressed his conviction that many of the Navy's problems can be resolved with better leadership, better personnel management, and a sincere evaluation of basic moral standards. In General Order 21, he specified in general terms the action he considers vital. It directs every command to review on a continuing basis its standards of personal leadership to ensure that those in responsible positions discharge their duties in accordance with Article 0720A and 1210 of Navy Regulations, 1948. Additionally, it directs every command to integrate into its training programs both the technical and moral principle and practices of leadership.

The General Order states that Naval Leadership is the art of accomplishing Naval tasks through people.

This definition is not complete because many recent management text books say that management is the art of accomplishing tasks through people. So, the full definition is this--the art of accomplishing tasks through people, by inspiration, by personal example, by adherence to moral principles, and by administrative ability, which follows the management concept. The late Douglas Southhall Freeman paralleled the three elements of leadership, which are part of the definition, in an address to the Naval War College in 1949. He said, "Leadership is: know your stuff, be a man, and take care of your men." The goal of effective Naval Leadership is combat readiness which includes high morals, willingness to make sacrifices, and a sense of belonging to an elite corps. It is only through such positive programs that beneficial results can be expected.

The setting for the second case study is at a Naval Air Station in southern California. The case centers around an Airman who was attached to a carrier squadron that was temporarily shore based. Airman Doe was eighteen years of age and had recently reported to the squadron. This particular squadron had a well established Naval Leadership Program that went beyond the formal discussion and encompassed the entire routine of the command. For example, when Doe checked

into the command, he received the following treatment:

1. He was greeted by the Executive Officer, who briefed him on the squadron's mission and tasks, the importance of each individual to the command, and what was expected of the men attached to the squadron.

2. A man of equal rate was assigned to take Doe on a guided tour of the squadron area to make sure Doe was settled in the barracks and knew where the mess hall was located, and to introduce Doe to his Division Officer, the Leading Chief, and various petty officers.

3. Doe was assigned to the "X" Division in order to complete the squadron's Indoctrination Course. This one-week course included lectures by officers and senior petty officers on such subjects as the following: pay, advancement in rate, medical and legal benefits, insurance, military discipline, and review of pertinent squadron instructions on leave, liberty, uniforms, watches, inspections, quarters for muster, etc.

After completion of the Indoctrination Course, Doe was assigned to the Maintenance Department. Within two months after arriving at the squadron, Doe had been arrested and fined by civil authorities, and charged and punished under the Uniform Code of Military Justice, Article 86--absence without leave--on two occasions.

Doe had been arrested and fined by civil authorities for "joy riding," which is a misdemeanor. He had "borrowed" a car, picked up several friends, and then attempted to cross the border into Tijuana, Mexico. His violation of the UCMJ was prompted by his general lack of responsibility and disregard for conforming to prescribed rules.

In determining what courses of action to take and what punishment to award, the Commanding Officer was provided with quite an amount of information by the squadron's Legal Officer and Doe's Division Officer. This included such items as:

1. Doe's father was away from home for long periods of time and his mother paid him little attention. As a juvenile, he was in and out of several detention homes in the Los Angeles area. He had experienced very little discipline and religious training.

2. Doe admitted being a member of the "Pachuco Gang," which had a reputation in southern California of being involved in petty crimes and whose membership was composed of juvenile delinquents. His membership was evidenced by the gang's tattoo which consisted of two small blue dots on each hand at the base of the thumb.

3. Doe further admitted that he had "borrowed" cars in Los Angeles on several occasions. The one time he had been apprehended, he was still a juvenile and the authorities released him to his parents' custody without booking him.

4. Doe's service record revealed that his battery test scores were slightly above average. His Division Officer and Division Chief thought of him as an energetic, hard working sailor.

The facts of the case clearly establish that Doe was not prepared to assume the responsibilities required of a young man who enters the military service.

The military services have behavior problems similar to those of civil authorities. During the period 1950 to 1957, the population of our country rose 13% and in the corresponding period, the crime rate went up 57%. Seventeen-year-olds and younger were responsible for 47% of all major crimes--murder, rape, car theft--you name it and they did it. Over 20% of all young people reaching military age are ineligible for life in the service because of a felonious court record. Pornography is a one billion dollar national industry but all that is spent for the Heart Fund, for cancer, and other measures to improve health in the United States is $260 million. Over 12 million children

come from broken homes. Naval officers are interested in this because the majority of disciplinary cases are committed by men from broken homes. The Navy is a segment of the population of the United States, so if there is a group of young men with criminal tendencies and psychological problems--and there is--then the Navy will get its share.

The primary question in this case is whether the Navy has an ethical responsibility to men like Doe. The answer is--yes! Even though the parents, the school, and the clergy are delinquent in molding a young man into a proper citizen, once he joins the Navy, he becomes the Navy's responsibility. The youth of the United States observe, absorb, and follow the pattern of life established by our culture. Many are not equipped to meet the conditions facing them and are unable to adjust to the routine of a military life. When the Navy asks for the services of young men, take them from their homes and bring them to various port areas, often abroad, then the Navy is responsible. Consequently, the officers and senior petty officers are responsible to teach them to be men and must show a personal interest in their men. In a military system, this cannot be of the misguided buddy-buddy variety, but officers must be approachable and willing to discuss

a man's personal as well as professional problems. When a man knows that others have a personal interest in him and that he is important to the Navy, then he should develop that all-important sense of moral responsibility.

Many notable civilizations have died from within--from moral decay among their people--not by conquest from without. They didn't die from political pressures, military reverses, or economic failures. It happened slowly when no one was aware. This must not happen to the United States. This task is not the sole task of the military or the federal government. The big task is through the exchange of ideas, thoughts, and suggestions to discover the ways and means of developing, motivating and training leaders. This must be done to rediscover and reassert our faith in the spiritual, un-utilitarian values on which the Constitution of the United States and on which our American way of life have really rested from its very beginning. If the American people are to subscribe to the doctrine of the fatherhood of God and the brotherhood of man, then there is a need for all to become identified through faith, ideals, and principles, religion, and patriotism. The solution of the problem of moral decay rests not alone in the actions of

individual agencies or individual communities but, also, and principally, in a change in the moral climate of the entire country--a change for which all citizens must be responsible.

CHAPTER IV

CONFUCIAN ETHICS

The previous two chapters have attempted to show that ethical and moral behavior problems exist throughout the entire spectrum of private enterprise, industry, and government. The sources of ethics of the numerous races and religions which exist today are as varied and numerous as the races and religions, themselves.

The evolution of ethics throughout past centuries has been influenced more by some cultures than by other cultures. The works of certain men and several ethical codes stand out as having affected world-wide behavior. Although philosophers formed their particular beliefs under different conditions and environment, often separated by thousands of miles in distance and centuries in time, they often advocated similar basic rules of behavior. Codes of ethics or moral behavior were also similar in tone. The next three chapters will attempt to give the reader an appreciation of this by presenting a discussion of Confucius, Aristotle, and three codes of ethics; The Code of Hammurabi, The Book of the Dead, and The Sermon on the Mount.

To the average American, Confucius is known as an old Chinese man speaking in aphorisms or moral

maxims. It is generally not known that Confucianism maintained a supremacy over the Chinese people for two thousand five hundred years, with the exception of a few periods, as a system of thought and belief. Modern technology, economics, and political science of the industrial Western world has ended Confucianism as a political system but as a humanist culture and system of ethics it still exists.

Confucianism denied that there could be a society of uniformity and equality. It believed that human beings were different in morality, ability, and intelligence and was in favor of a rationalized feudal order. It abolished the distinction between politics and ethics and aimed for a social order through moral harmony in the individual.

Another odd characteristic of Confucianism beside its preoccupation with moral platitudes is the emphasis upon ritual and music. The words "ritual and music" appear over and over in Confucian texts and are of far more importance than the modern definitions. The words symbolize an ideal social order based on personal conduct.[8]

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[8] Lin Yutang. The Wisdom of Confucius (New York: Random House, 1938), pp. 1-12.

Confucius was born in 551 B.C. in the country of Lu which is in the present province of Shantung. The date usually given for his death is 479 B.C. His family descended from priests of the Shang dynasty and after his father died when he was an infant, Confucius was reared by his mother. He acquired the knowledge which a scholar required. He became proficient in ceremonies, historical records, and scholarship and taught the families of nobles. For several years, he traveled from state to state, accompanied by a few men, sons of scholars, who were his pupils and servants. Ultimately, Confucius gave up his wanderings and retired into private life in his home state. Confucius' importance lies in the fact that he communicated his teachings to a group of disciples. These teachings were later set down in writing and formed the moral code of China.[9]

One of the reasons Confucian teachings continued throughout the centuries is attributed to his personal prestige. He resembles other teachers like Socrates, Jesus Christ, or St. Francis of Assisi, who did not personally write any books, but had the ability to influence others who eventually put the teachings into

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[9] Kenneth S. LaTourette, A Short History of the Far East (New York: The Macmillan Company, 1959), pp. 88-89.

writing. Other reasons for the appeal of Confucianism was the intrinsic appeal to the Chinese way of thinking and the fact that the Confucian school built their system on historical learning and scholarship while other systems did not.

Confucianism, which is usually assumed to be a religion, is more correctly a system of thought which includes elements that can be used as a basis for religion. During the period in which Confucius lived, the Chou dynasty was divided by a caste system similar to the feudal period in Europe. The noble caste were superior men and commoners were called small men. The decay of the ruling class was caused by warfare, growth and increased wealth, and a looseness of morality. This was when Confucianism arose. Confucianism supported a strong central government and loyalty to the family, which was a characteristic of the Chinese culture.[10] The family was of prime importance to the Chinese. Functions which modern Western governments now assume were assumed by the family. It educated its youth, cared for its sick and unemployed, supported its aged, and disciplined its erring members. Huge families lived together and were

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[10]Harley F. MacNair (ed.); China (Berkeley: University of California Press, 1951), pp. 245-247.

controlled by the elders. Elaborate family records were maintained and the dead were honored through ceremonies.[11]

Since the Confucian school believed human beings to be different in intelligence, ability, and morality, there was a division of labor and social stratification. The division was into a group that engaged in physical work (farmers, merchants) and a group that engaged in mental work. This latter group included scholars and officials whose function it was to study and acquire virtue. Since the laborers were required to support the scholars, there developed a superior-subordinate relationship. Confucius and his followers stated that the government should be in the hands of the most virtuous. Consequently, he was able to cause some vertical changes in class structure through the education system. By educating commoners and qualifying them for official careers, social mobility was possible. Late in the Chou period, a number of commoners with extraordinary talent were able to enter the upper stratum. In general, scholars who were teachers of the rulers enjoyed prestige. Through virtue, that is, personal qualification, a person could hold official office and a channel for social mobility was opened.

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[11] LaTourette, op. cit., pp. 158-159.

Education commenced in the family. It was believed that by proper regulation of the family life, which meant proper regulation of the personal life, the whole nation would benefit. The ideal of Confucius that those who serve the government must have ability and virtue originated the concept of competitive civil service examination. The now traditional examination system occupied a prominent place in Chinese political theory. Since Confucian theory holds that the human mind is capable of improvement, then the status of birth must not interfere with ability and virtue. Although certain occupations brought ethical disqualification to seek an official career, it was possible to develop one's abilities to serve the state and this was compatible with class distinction. The normal expectation that universal education would result from Confucian doctrine did not evolve because economic conditions could not support such a program. The prestige of scholars and the esteem of serving the state resulted in the civil service examination becoming very important. The tests existed on a small scale as early as the first century and were utilized to classify candidates who had been recommended for governmental service. By the sixth century, there was more widespread use of the system and various levels of degrees were awarded to successful candidates. The

examinations emphasized Confucian classics. Eventually, tens of thousands undertook studying and a wide diffusion of the standard Confucian literature was assured. The bureaucracy and civil service examinations, therefore, were an unrivaled means of furthering cultural unity.[12]

There is little evidence that Confucianism was a religious movement in the pre-Christian era. Some five centuries after the death of Confucius, sacrifices were offered to him. By the eighth century, a cult that worshiped Confucius was developed by the scholarly class and this became the religion of the civil servant class. There were many other cults of semideified men and worship was not limited to Confucius.[13] The largely rationalistic Confucian doctrine contains elements which support or make it compatible with religious elements. In many cultures, religion dominates ethical values. In Chinese culture, Confucianism dominates ethical values, while religion gives supernatural sanction to Confucian values. One supported the other. Confucianism existed throughout centuries because of a separation of secular institutions, such as ancestor worship in the

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[12] John K. Fairbank (ed.), Chinese Thought and Institutions (Chicago: University of Chicago Press, 1959), pp. 163-264.

[13] MacNair (ed.), op. cit., pp. 250-251.

family, worship of Heaven in the state, and the worship of patron gods in cults. Other religions in China, like Buddhism and Taoism, have existed throughout periods of time and have their own ethical values. While the ethics of Confucianism are systematically observed by the average Chinese, the ethical values of other systems are promoted by priests or devotees. Therefore, these other religions appear to be more magical than ethical. It is not unusual for a Chinese to receive the benefits of a Taoist priest, to pray to Buddha, and to practice Confucian ethics, all at the same time. Confucianism's hold on the social and political order of the Chinese was further strengthened by the fact that elders within the family or clan officiated in sacrificial rites of ancestor worship. The fact that the control of the family worship was within the family, itself, and that this family type worship was incapable of growing into a large-scale centralized system further strengthened Confucianism.[14]

A great deal has been said about the ethics of Confucius, his moral maxims and aphorisms. Many of his discourses with his disciples and some of those of his disciples were compiled after his death into The Analects,

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[14]Fairbank (ed.), op. cit., pp. 272-290.

or Conversations of Confucius.[15] Following are a selection of sayings from the Analects according to volume, book, and chapter. Confucius is often called "Master" throughout the quotations. Notice the application to modern government, economics, and business methods and the ethical value of each maxim.

Volume I

Book I Concerning Fundamental Principles

Chapter V

> The Master said: 'To conduct the government of a State of a thousand chariots there must be religious attention to business and good faith, economy in expenditure and love of the people, and their employment on public works at the proper seasons.'

Chapter VIII

> 1. The Master said: 'A scholar who is not grave will not inspire respect, and his learning will therefore lack stability. 2. His chief principles should be conscientiousness and sincerity. 3. Let him have no friends unequal to himself. 4. And when in the wrong let him not hesitate to amend.'

Book II Concerning Government

Chapter I

> 1. The Master said: 'If you govern the people by laws, and keep them in

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[15] William E. Soothill (trans.), The Analects (London: The Oxford University Press), p. 1 et passim.

order by penalties, they will avoid the penalties, yet lose their sense of shame. 2. But if you govern them by your moral excellence, and keep them in order by your dutiful conduct, they will retain their sense of shame, and also live up to this standard.'

Chapter XII

The Master said: 'The higher type of man is not a machine.'

Chapter XIII

On Tzu Kung asking about the nobler type of man the Master said: 'He first practices what he preaches and afterwards preaches according to his practice.'

Chapter XV

The Master said: 'Learning without thinking is useless. Thinking without learning is dangerous.'

Book IV Concerning Virtue

Chapter II

The Master said: 'A man without virtue cannot long abide in adversity, nor can he long abide in happiness; but the virtuous man is at rest in virtue, and the wise man covets it.'

Chapter VII

The Master said: 'A man's faults all conform to his type of mind. Observe his faults and you may know his virtues.'

Chapter XII

The Master said: 'He who works for his own interests will arouse much animosity.'

Chapter XVII

The Master said: 'When you see a man of worth, think how to rise to his level. When you see an unworthy man, then look within and examine yourself.'

Chapter XXIV

The Master said: 'The wise man desires to be slow to speak but quick to act.'

Volume IV

Book VII Concerning The Master Himself

Chapter VI

1. The Master said: 'Fix your mind on the right way; 2. hold fast to it in your moral character; 3. follow it up in kindness to others; 4. take your recreation in the polite arts.'

Chapter XXIV

The Master took four subjects for his teaching,--culture, conduct, conscientiousness, and good faith.

Book VIII Chiefly Concerning Certain Ancient Worthies

Chapter XVII

The Master said: 'Learn as if you were not reaching your goal, and as though you were afraid of missing it.'

Book XII Concerning Virtue, Nobility, and Polity

Chapter II

When Chung Kung asked the meaning of virtue, the Master said: 'When abroad, behave as if interviewing an honoured guest; in directing the people, act as if officiating at a great sacrifice; do not do to others what you would not like

yourself; then your public life will arouse no ill will nor your private life any resentment.'

Chapter XVI

The Master said: 'The man of noble mind seeks to achieve the good in others and not their evil. The little-minded man is the reverse of this.'

Volume VII

Book XIII Chiefly Concerning Government

Chapter II

1. When Chung Kung was minister for the House of Chi he asked for advice on the art of government, whereupon the Master said: 'Utilize first and foremost your subordinate officers, overlook their minor errors, and promote those who are worthy and capable.'

Chapter XIX

Once when Fan Ch'ih asked about virtue, the Master said: 'In private life be courteous, in handling public business be serious, with all men be conscientious. Even though you go among barbarians, you may not relinquish these virtues.'

Volume VIII

Book XV Chiefly on the Maintenance of Principles and Character

Chapter VII

'Not to enlighten one who can be enlightened is to waste a man; to enlighten one who cannot be enlightened is to waste words. The intelligent man neither wastes his man nor his words.'

Chapter XI

> The Master said: 'Who heeds not the future will find sorrow at hand.'

Chapter XXIII

> 'Is there any one word,' asked Tzu Kuoy, 'which could be adopted as a lifelong rule of conduct?' The Master replied: 'Is not Sympathy the word? Do not do to others what you would not like yourself.'

Book XVI Concerning Ministerial Responsibility Et Alia

Chapter VI

> Confucius said: 'There are three errors to be avoided when in the presence of a superior: to speak before being called upon, which may be termed forwardness; not to speak when called upon, which may be termed timidity; and to speak before noting a superior's expression, which may be called blindness.'

The idealogical foundation of the family, the state, and the Chinese culture was founded on Confucianism and it was closely associated with the monarchy, the educational system, and civil service examinations.

With the coming of the Chinese Republic early in the twentieth century, many changes took place. The new school system relegated the classics to a minor place and the examination system was discontinued. Although the Confucian classics were still studied, the new Western subjects became popular. As the number of

Confucian indoctrinated scholars thinned out, the temples fell into disrepair and the ceremonies faded away. A system that had provided the dominant ethical standards and ceremonies that governed society for centuries just does not vanish. Many still read the classics and believed that the salvation of their land depended upon a revival of morality.[16]

The acceptance of Western ideals, technology, and the spread of Christianity has had a great effect on China. Whether Confucianism will be revivified and modified and become the ethical standard of the new China is yet to happen.

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[16] Kenneth S. LaTourette, A Short History of the Far East (New York: The Macmillan Company, 1959), pp. 486-489.

CHAPTER V

THE ETHICS OF ARISTOTLE

At approximately the same time that Confucius was developing his concept of ethics in the orient, an intellectual revolution began in Greece. Philosophers abandoned the study of the physical sciences because the growth of individualism and the rise of comman man diverted their attention. Among these philosophers were Socrates, Plato, and Aristotle. The latter has been selected as a representative of the Hellenic period and his ethical concepts will be briefly discussed in this chapter. Aristotle differed from Plato and Socrates in his philosophy in that he had a higher regard for the concrete and practical. His ethical beliefs were less ascetic than Plato's. The solution to ethical problems was to be found in the golden mean, which was a balance between the extremes of excess and denial.

Aristotle (384-322 B.C.) was born at Stagira, a Greek town near the Macedonian border. His father was a physician attached to the Macedonian court so his early training was in medicine. When Aristotle came to Athens at the age of seventeen to study at Plato's Academy, he had a background of biological training and the practical concerns of a physician. In 342,

Aristotle returned to Macedonia to tutor the then young Alexander the Great. Upon returning to Athens in 336, Aristotle formed the famous school, the Lyceum, and it was there that most of his extant writings were composed.[17]

Aristotle's investigations included practically the entire range of knowledge of his day and he established the foundation for later scientific study. Aristotle's Politics advances an idea of political science which has been used as a basis for subsequent political philosophies. He believes that the unique institution, the Greek city-state, is the exclusive framework for a civilized political and moral life and that the community is the best teacher of virtue.[18] Aristotle's Politics and Ethics are closely interrelated in the sense he believes that the highest human virtues are exercised through citizenship. His discussion of the state as the highest form of community, trying to provide the best life possible, shows how the city-state attempted to become the ultimate source of human

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[17]Robert M. Hutchins, (ed.). Aristotle:I (Vol. VIII of Great Books of The Western World, 53 vols.; Chicago: Encyclopedia Britannica, Inc., 1952), pp. v-vi.

[18]Robert M. Hutchins, (ed.). Aristotle:II (Vol. IX of Great Books of The Western World, 53 vols.; Chicago: Encyclopedia Britannica, Inc., 1952), pp. 445-447.

virtues.[19] In his discussion on ideal commonwealth and institutions, Aristotle remarks that the constitution of a Greek city is a form of life more than it is a code of laws. He criticizes Plato's Republic for overlooking the wisdom of ages for he believes that over a long period of time political wisdom accrues and builds up.[20] In Book III of Politics, he classifies governments by types: good types being--monarchy, aristocracy, and constitutional commonwealth; bad types being--tyranny, oligarchy, and extreme democracy.[21] Constitutional rule is the defining characteristic of the good state and good government is the enterprise of a community of equals. This implies that politics is involved in the cultural conditions of a community and not just governmental administration. In Book IV of Politics, Aristotle discusses the possible variations of democracy, oligarchy, and tyranny. He declares the rule of the middle class as the best government under average conditions and mentions deliberative assembly, executive officers, and courts of law as necessary branches of government.[22] At the end of his writing on Politics,

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[19] Ibid.

[20] Ibid., pp. 455-465.

[21] Ibid., pp. 471-487.

[22] Ibid., pp. 488-500.

Aristotle presents a fragmentary scheme for a perfect State, but had no hopes for its realization. Aristotle was greatly concerned about the well-being of the community. Of the three good politics mentioned earlier, constitutional commonwealth was believed to be the most stable, since all men in turn rule and are ruled and the middle class has the dominant influence. Of the three perversions, democracy was the least bad. Since the population of a Greek State was very small, Aristotle knew nothing of representative government and the number of slaves in comparison with free men was very great, so what Aristotle called a democracy was in some sort an aristocracy.[23]

Like the Politics' interest in the city-state, Aristotle's Ethics was concerned with the individual. Aristotle is considered the real founder of systematic ethics. In his political and ethical writings, he solved most of the problems which concern ethics. He took the facts of experience, analysed them accurately, and attempted to trace them to their ultimate causes. He believes happiness to be the object of man's endeavours, that it is sought for its own sake and that

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[23]James Hastings (ed.), "Aristotle," Encyclopedia of Religion and Ethics, I, pp. 786-790.

it is not external goods, but consists in the activity proper to human nature. The highest pleasure results from this proper activity and the reward of virtue can be attained only through a man's individual action.[24]

Aristotle wrote two works on ethics--Eudemian Ethics and Nicomachean Ethics. While fairly young and under the influence of the Platonic School, he had a somewhat ascetic view of the spiritual soul of man and its relationship with his animal body. In the Nicomachean Ethics, he has moved to the position that some social activity, a fair amount of pleasure, honor, and prosperity are permissible. Book I of Ethics states that all human activity is aimed at some good and men strive for happiness as a goal. There are three prominent types of life--to identify happiness with honor, which is the end of the political life, and the contemplative life. Virtue is praiseworthy, but happiness is above praise and man must find his happiness in accordance with virtue. Virtue is divided into intellectual virtue, that is, philosophic and practical wisdom and moral virtue, which is liberality

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[24] "Ethics," The Catholic Encyclopedia, V, p. 558.

and temperance.[25] Moral virtues can be acquired by repetition and practice. When a man receives pleasure from doing virtuous acts, it is a sign that a virtuous disposition has been acquired. The good man makes the noble and right choice deliberately. The mean which is the right moral conduct between two extremes is grasped by perception, not by reasoning.[26] Book III discusses the inner side of moral virtue, the conditions of responsibility for action. For his voluntary acts, a man may receive praise or blame but for his involuntary acts which are committed in ignorance or under compulsion, he may be forgiven. Moral virtue is the deliberate desire of good within man's own power. Courage is a virtue between the extreme vices of cowardliness and foolhardiness and the motive of courage is a sense of honor. Temperance is a moral virtue and is a mean between the extremes self-indulgence and insensibility.[27] Book IV discusses virtues concerned with money, with anger, and of social intercourse. Each virtue has

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[25] Robert M. Hutchins, (ed.), Aristotle II (Vol. IX of Great Books of the Western World, 53 vols.; Chicago: Encyclopedia Britannica, Inc., 1952), pp. 335-348.

[26] Ibid., pp. 348-355.

[27] Ibid., pp. 355-366.

its mean between two extremes. For example, liberality is the mean between prodigality and greed. Magnificence, pride, good temper, friendliness, truthfulness, and tact are means with their corresponding extremes.[28] Book V concerns justice--both universal justice and particular justice. The former is voluntary obedience to law. The latter is further divided into distributive and rectificatory justice. Justice which distributes common possessions is in accordance with geometrical proportion. Justice in transactions between man and man is in accordance with arithmetical progression. Reciprocity or justice in exchange is in accordance with proportion with money as the measure of value that makes it possible. A man cannot treat himself unjustly. If he should voluntarily injure himself, he has acted unjustly against the state, not himself.[29] The intellectual virtues are discussed in Book VI and are science, art, practical wisdom, intuitive and philosophic wisdom.[30] Continence, incontinence, and pleasure are discussed in Book VII. The three moral states to be avoided are vice, incontinence, brutishness. Because of anger, a man may lose control of himself and knowingly do wrong. This type of

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[28] Ibid., pp. 366-376. [29] Ibid., pp. 376-387.

[30] Ibid., pp. 387-395.

incontinence is not as bad as brutishness. Weakness and impetuosity are forms of incontinence but self-indulgence is worse because a self-indulgent man is not apt to repent and an incontinent man is. The view that pleasure is not a good, that it is not the chief good, and that most pleasures are bad was discussed. Pleasure may be either good or injurious and the reason pleasure is not the best thing is that it is not an end but a process.[31] Books VIII and IX discuss friendship, its types, causes, relationships, and man's need of friendship. The final book of Ethics concerns pleasure and happiness. Pleasure varies in intensity among individuals and also in goodness and badness according to the activity it accompanies. Happiness in the highest sense is the contemplative life. Perfect happiness is the contemplation of truth and man also receives happiness in leading a moral life and practicing all the virtues. Legislation by the state is needed if all citizens are to be taught virtue.[32]

Aristotle's contribution in the field of ethics has had a tremendous effect on the Western World. The social, economical, and political systems of numerous countries have felt the impact of his teachings and they are more evident today than they were over two thousand years ago.

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[31] Ibid., pp. 395-406. [32] Ibid., pp. 426-436.

CHAPTER VI

HISTORICAL CODES OF ETHICS

Throughout history, people have lived according to the rules and customs of their culture. Some cultures have set forth these laws in written form, either on paper or carved into stone. This chapter will discuss three of these codes; The Code of Hammurabi which is the Babylonian code, The Book of The Dead which is the Egyptian code, and The Sermon on the Mount. In their full context, the codes provide guidelines for the behavior of the people that span all elements of their lives. It takes little stretch of the imagination to apply many of these laws that were practiced centuries ago to modern business and management especially in the areas of economic interest and practices, education, legal ethics and social justice, marriage, agriculture, standards of personal morality, human relations, employer-employee relationship and unions. It is suggested that the reader make such a comparison when reading the brief discussions that follow.

I. The Code of Hammurabi

Hammurabi (1728-1686 B.C.) was the king of an empire in Mesopotamia. The customs and laws of his empire conflicted and in order to unify his conquests he codified and systematized the various laws into The Code of Hammurabi. This code, cut in a stone shaft nearly eight feet high, was found in Persia early in the twentieth century. Provisions of this code exerted considerable influence in Arabic and Islanic law for centuries. The following are selected articles from the Code which illustrate the items of interest previously mentioned.[33]

> 3. If a man has born false witness in a trial, or has not established the statement that he has made, if that case be a capital trial, that man shall be put to death.
> 6. If a man has stolen goods from a temple, or house, he shall be put to death; and he that has received the stolen property from him shall be put to death.
> 14. If a man has stolen a child, he shall be put to death.
> 21. If a man has broken into a house he shall be killed before the breach and buried there.
> 22. If a man has committed highway robbery and has been caught, that man shall be put to death.
> 23. If the highwayman has not been caught, the man that has been robbed shall state on oath what he has lost, and the city or district governor in whose territory or district the robbery took place shall restore to him what he has lost.

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[33] C. H. W. Johns, Babylonian and Assyrian Laws, Contracts and Letters (New York: Charles Scribner's Sons, 1904), pp. 44-66 et passim.

42. If a man has hired a field to cultivate and has caused no corn to grow on the field, he shall be held responsible for not doing the work on the field and shall pay an average rent.
48. If a man has incurred a debt and a storm has flooded his field or carried away the crop, or the corn has not grown because of drought, in that year he shall not pay his creditor. Further he shall post date his bond and shall not pay interest for that year.
55. If a man has opened his runnel for watering and has left it open, and the water has flooded his neighbor's field, he shall pay him an average crop.
100. [If an agent has received money of a merchant, he shall write down the amount] and [what is to be] the interest of the money, and when his time is up, he shall settle with his merchant.
102. If the merchant has given money, as a speculation, to the agent, who during his travels has met with misfortune, he shall return the full sum to the merchant.
108. If the mistress of a beer-shop has not received corn as the price of beer or has demanded silver on an excessive scale, and has made the measure of beer less than the measure of corn, that beer-seller shall be prosecuted and drowned.
117. If a man owes a debt, and he has given his wife, his son, or his daughter [as a hostage] for the money, or has handed someone over to work it off, the hostage shall do the work of the creditor's house, but in the fourth year, he shall set them free.
129. If a man's wife be caught lying with another, they shall be strangled and cast into the water. If the wife's husband would save his wife, the king can save his servant.
195. If a son has struck his father, his hands shall be cut off.
196. If a man has knocked out the eye of a patrician, his eye shall be knocked out.
198. If he has knocked out the eye of a plebeian or has broken the limb of a plebeian, he shall pay one mina of silver.

229. If a builder has built a house for a man, and has not made his work sound, and the house he built has fallen, and caused the death of the owner, that builder shall be put to death.
273. If a man has hired a laborer from the beginning of the year to the fifth month, he shall pay six se of silver daily; from the sixth month to the close of the year, he shall pay five se of silver daily.

II. The Book of The Dead

The Book of the Dead is the name modern scholars give to a collection of articles that the Egyptians considered useful. After the downfall of the Old Kingdom (about 2500 B.C.), ethics merged more firmly with religion. The Cult of Osiris became more popular and eventually Osiris became identified with the supreme judge. High moral conduct on earth was required for an afterlife and the Book of The Dead is part of a declaration which the soul made before Osiris. It was composed about 1500 B.C. The following are selected articles from this book.[34]

1. I have not acted sinfully towards men.
2. I have not oppressed the members of my family.
5. I have not committed abominable acts.
6. I have not made excessive work to be done for me on any day.
7. I have [not made] my name to go forth for positions of dignity.
8. I have not domineered over servants.
13. I have not inflicted pain (or caused suffering).
14. I have not permitted any man to suffer hunger.
16. I have not committed murder.
24. I have not made light the bushel.
25. I have not filched from, nor added to, an estate.
27. I have not added to the weights of the scale [to cheat the seller].

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[34] E. A. W. Budge, From Fetish to God in Ancient Egypt (London: Oxford University Press, 1934), p. 296-300 et passim.

28. I have not diminished the weight of the pointer of the scales.
29. I have not snatched away milk from the mouths of children.
34. I have not stopped water when it should run.
47. I have not lain with the woman of a man (i.e. another man's wife).
50. I have not increased my possessions except through my own property.[35]

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[35] Ibid.

III. The Sermon on The Mount

The primary force behind the moral and ethical standards of the Western World for about the last two thousand years has been the Christian religion. Numerous cults or types of religion have been formed throughout the centuries and the majority utilize information contained in the Bible to educate their devotees. The Book of Exodus from the Old Testament includes material that was put together about the middle of the fourth century, B.C. The passages selected below are from parts of Chapters 20-23 of the Book of Exodus and in main are from the Sermon on The Mount where Moses and the Lord met to draw up a contract between the Lord and the people of Israel. The Mosaic Code which was made a part of this contract dates from about 1,000 B.C.[36]

Chapter 20

So Moses went down unto the people, and spake unto them.

And God spake all these words, saying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image . . .

"Thou shalt not take the name of the Lord thy God in vain . . .

"Remember the sabbath day, to keep it holy.

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[36] The Bible, Book of Exodus, Chapters 20-23.

"Honour thy father and thy mother . . .
"Thou shalt not kill.
"Thou shalt not commit adultery.
"Thou shalt not steal.
"Thou shalt not bear false witness against thy neighbor.
"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

Chapter 21

He that smiteth a man, so that he die, shall be surely put to death.
And he that smiteth his father, or his mother, shall be surely put to death.
And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.
And if a man smite his servant, or his maid, with a rod, and die under his hand, he shall be surely punished.

Chapter 22

If a man shall cause a field or vineyard to be eated, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
And if a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof not being with it, he shall surely make it good.
And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.
If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Chapter 23

Thou shalt not raise a false report . . .
Keep thee far from a false matter . . .
And thou shalt take no gift: for the gift blindeth the wise, and perverteth the works of the righteous.

Of the three codes discussed in this chapter, the chapters from the Book of Exodus were the most detailed and specific. Since it is assumed that most Occidentals have knowledge of the Bible and Christianity, it has received little discussion in this paper. This does not mean that its importance is not fully appreciated because it is believed that the ethics taught in the Christian religion is the driving force behind business, political and social morality.

CHAPTER VII

CONCLUSION

The stated purpose of this paper was for it to be informative. The reader has been exposed to the problem areas and to some of the historical aspects of ethics. The Chinese family controlled the behavior and welfare of its members for centuries primarily through the teachings of Confucius. The Western World has adopted much of the philosophy of Aristotle through various political and economical avenues. The search for happiness by the individual through virtuous acts and the compromise of groups of a mean between two extreme positions is practiced in the American democracy today. The Christian world professes to live by the articles mentioned in the Sermon on The Mount. Many laws that exist today are based on modifications of the articles of the three codes listed in Chapter VI. With the passing of time, behavior patterns change but is it not possible for the pendulum to swing too far from the "Golden Mean"? Has modern society departed from the time honored ethical practices of the past? Each person must decide for himself but this writer believes society has and that there are several corrective measures that will assist to reverse the moral and ethical degeneration.

Any efforts in approaching this problem should be directed primarily by the church, business, labor, and industry, with assistance by the government. The effort should be directed both at adult and youth groups, with the emphasis on the latter. This does not mean that the responsibility of the parents within the "family group" is to be minimized.

The church, business, labor, and industry, with a common purpose and a common goal, could work with educators and community agencies. Through vocational guidance, through an exchange of information, and through participation in advisory committees, these groups could effectively communicate ideas to solve the problem.

The existing structure of these organizations could be utilized to accomplish this communication. The leaders of the community are members of the church, business, labor, and industry structures and have the opportunity to promote the program to improve the moral fiber and character of the people. These same community leaders, because of their economic importance to the community and their interest in the community, possess political power, as well. Consequently, policy making bodies within the political structure could contribute to strengthening the moral fiber. And, lastly, the individual must have knowledge of his position, he must appreciate

his contribution is required and that his initiative and his sense of responsibility is necessary for the overall program to succeed.

No attempt has been made in this paper to prove a hypothesis as to what is the ultimate moral code. There is no answer as to what is the best moral code. There is no yardstick that can measure ethics. Each culture has different standards of moral judgment. "Each system of ethics finds its distinguishing character."[37] In order to judge or measure human action, a standard of judgment is required. An invariable, ultimate standard of moral judgment is needed. To be practical, man must have a moral standard within himself to measure his daily actions. What is the ultimate standard and the proximate standard of human action? The Thomistic answer is that the proximate standard is human reason and the ultimate standard is the eternal law.[38]

The modern businessman and civil servant, whether civilian or military, are constantly being confronted with ethical decisions. If they are to make the decision that is the best solution to a personal, business or

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[37] Vernon J. Bourke, Ethics (New York: The Macmillan Company, 1951), p. 121.

[38] Ibid., p. 125.

community problem, they should use the wisest ethical judgment available. They search for the solution in terms of what they consider right or wrong according to the standard they are expected to meet. Unconsciously, they are indulging in genuine ethical speculation and also in moral philosophy.[39] Consequently, if we all try to understand the full range of influence that ethics plays in our lives, then the true meaning of the Golden Rule will have more significance.

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[39] Lucius Garvin, A Modern Introduction To Ethics (Cambridge: Houghton Mifflin Company, 1953), pp. 16-20.

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